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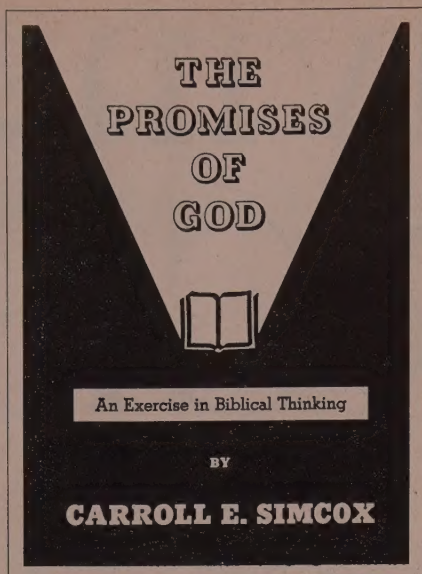
March 23, 1958

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Praise of God — P. 14

Above — After the fire at Christ Church, Adrian, Mich. See p. 10.



THE PROMISES OF GOD

By Carroll E. Simcox

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CONTENTS

ARTICLES

Quiz for Christians C. F. Heffner
Praise of God S. N. Jones

DEPARTMENTS

Searching the Scriptures	3	The Big Picture	News
Diary of a Vestryman	4	Books	
Letters	5	Editorials	
Christian Communication	6	Sorts & Conditions	
		People & Places	

Things To Come

March

23. Passion Sunday
25. The Annunciation
30. Palm Sunday
31. Monday before Easter

April

1. Tuesday before Easter
2. Wednesday before Easter
3. Maundy Thursday
4. Good Friday
5. Easter Even
6. Easter Day

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searching the scriptures

By the Rev. Robert C. Dentan, Ph.D.

Love

Deuteronomy 6:4-5; Leviticus 19:9-18, 33-34; Luke 10:25-37; 1 Corinthians 13; 1 John 4:15-21

Of all the qualities which mark the Christian life, love is the most distinctive. The Old Testament had prepared the way by making love for God and man one of the essential demands of true religion; it remained for the Gospel to exalt love into the one "royal law" (Jas. 2:8) which sums up all the others and gives to Christian character its peculiar color and fragrance.

The idea that love is a basic duty which man owes to God seems to have won its place in Israel through the great reforming movement associated with the book of Deuteronomy. The thought occurs over and over again in that book and in the literature associated with it. The greatest passage is Deut. 6:4f, which we have considered previously but is so important that we need to examine it again. These words have become the fundamental creed of Judaism and are as important in the Jewish liturgy as the Apostles' Creed in the liturgy of Christians. What is distinctive of Deuteronomy as compared with some other parts of the Old Testament is that this loyalty must express itself, not in terms merely of fear, enthusiasm or even obedience, but of whole-hearted love.

The law of love toward men comes from a surprising place; from Leviticus (19:9-18, 33f). The whole passage has to do with being generous and kindly toward one's fellow men and concludes with the remarkable statement that one must not hate another person even in one's heart (v. 17), but must love him as sincerely and devotedly as one loves himself, not merely out of humanitarian good-will but because it is the command of the eternal God ("I am the Lord"—18). If it be objected that the command has to do only with Jewish neighbors, the answer is to be found in vss. 33f which provide that the same rule is to be observed toward strangers living amongst them.

The central importance of these two commands had already been noted by Jewish scholars before the Christian era, but it remained for Jesus to take them out of their original context and erect them into the two basic laws of the New Israel — two laws which are really one, since the command to love is the heart of both of them. How He did this is told by the gospels in several different ways. In Matthew (22:34-40) Jesus declares that the meaning of the whole Old Testament ("all the law and the proph-

ets") is summarized in the law of love. But the most striking version is found in Luke 10:25-37, where our Lord elicits first of all a statement of the general principle from one of his questioners (v.27) and then goes on to show that the obligation of love toward one's neighbor cannot logically be limited to members of any racial, national or religious group (29-37).

It is St. Paul who sings most passionately the praises of Christian love (1 Cor. 13). As we have already seen, faith and hope are two of the foundation stones of Christian character. The third, he says, is love, which, in its Christian form, cannot be disassociated from them. Christian love is not geniality or natural kindliness; it is a supernatural quality which flows from faith and hope. It is not a product of healthy glands and a sense of personal well-being; it is a reflection of the love which God has for His creatures and which includes the unlovable and sinful man as surely as the man of personal charm or sanctity. It is because Christian love has this special quality that the Authorized Version translates the Greek word in this chapter by the somewhat colorless word "charity." Because of its present-day connotations it is not a satisfactory translation, but it at least serves to remind the reader that the "love" of which the apostle is speaking is something different from the sentimental love which is the subject of so many popular novels.

While the story of the Good Samaritan makes it evident that love which does not express itself in action is no love at all, St. Paul makes it equally clear that objective good deeds which are not motivated by subjective love are cold and worthless in the sight of God (vss. 1-3). In vss. 4-7 Paul describes the various ways in which love manifests itself. The rest of the chapter shows how faith, hope and love—but especially love—all point beyond the reach of man's daily, imperfect experience to his eternal destiny, which is to know perfectly the perfect love of God.

The part of the New Testament where love is most consistently the dominant theme is the Johannine literature. The passage selected from 1 John (4:15-21) is typical. Here God's nature is defined as love, so to live a life filled with love is in some real sense to be filled with God (v. 16). The author assures us also that love is the secret of courageous living, since love and fearfulness cannot exist together (18). Finally, he insists that the two great commandments are really inseparable, since one cannot love God unless he also loves his fellow man (20f).

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Building and a Rule

(Fiction)

By Bill Andrews

March 23, 1958

Fr. Jones and I went over the plans of the new addition to our Sunday school rooms last night, trying to iron out the last problems remaining before we release them for bids. About 9:30 we finished up, and I started to leave.

"Wait a minute," he said. "My sermon's written, and it's too late for routine hospital calls. Let's talk."

"Okay," I replied.

He leaned back in his chair, looked at me, smiled a little, and said, "How long have you been on the vestry?"

"Just about six months."

"Not very long," he commented. "How do you feel about it?"

"I haven't always enjoyed it. I've lost my temper a few times. But it's pretty satisfying most of the time."

He nodded, then took his time filling and lighting a pipe before he spoke again. Finally he said, "And yet, I'm worried about you. You were like most businessmen who come onto a vestry full of enthusiasm and full of a sense of doing good, and who forget all that their business training has taught them. In an office, a man like you may be willing to scheme and plan and campaign for years to put over a major point. But you came on the vestry determined that you would be righteous, and you plunged whole-heartedly into the first worthy project that came along, and you couldn't understand why the old hands didn't react to your proposals with immediate enthusiasm.

"But you've grown, and you've learned some good lessons. You've learned that people are still people, even if they are vestrymen, and you've learned that that doesn't mean that they are villains. That's all to the good, if . . ."

I knew what he had said about my attitude was true, so I asked only, "If what?"

"If you remain a good Christian," he said. "I've known you for five years. I saw you come into this Church diffident and uncertain. I've seen you begin to catch the meaning of the faith. You began to pray. What I'm afraid of is that the role of leader may delude you into thinking that a busyness for the Church is leading the good Christian life. It isn't. The work is good, and the good Christian is called to do it.

"I have a feeling your prayer life has slipped. You're faithful about Church-going, but I wonder if, during the service, you aren't more concerned with the lighting on the altar cross than on the meaning of the Cross.

"A priest has the same kind of temptations. We want to do big things, impress the vestry, impress the bishop, impress our brother clergy. Maybe I wanted you on the vestry to help me impress them, because I thought you would be a force for getting things done, getting things built.

"I hope you'll stay on the vestry. I hope you'll work hard at the vestryman's job. But I would far rather see you resign, far rather have you drop all your work for the parish, than let your own spiritual life slip. We all have to remember what we are and Whom we serve, or even our good works can be spiritual stumbling blocks."

I gulped and said, "Then what shall I do?"

"You know," he said, "that was the question asked after the first Christian sermon. I can only do what Peter did — try to get you started right. From then on, it's up to the Holy Ghost and you. You must organize your prayer life, your worship, your reading of the Bible. Make a rule of life and follow it. I'll help all I can, but it's your job to carry it out."

"I thought it was only monks who had to obey a rule of life," I said.

"No," Fr. Jones said, "monks only follow a different rule, a harder rule. I need one; you need one. It doesn't have to be heroic, but it does need to be faithfully followed — so much time for prayer, so much for study, so much giving, so much service."

"And what if all that prayer and study interfere with the vestry job?" I asked.

"If it does, drop the vestry. But I don't think it will. A reasonable rule should make you a better vestryman, not a worse one."

I left soon after that, and when I got home, Sue asked, "Did you and Fr. Jones get the plans straight?"

I said, "Plans? Oh, yes, I guess we did. We got to talking about some other plans, and I forgot to bring the blueprints home."

Sue said, "Not another building project already?"

"No — or maybe it really is a building project of sorts. But not the same kind."

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Group Dynamics

I was pleased to see such a thoughtful analysis of group dynamics in your February 2 issue. The Rev. Mr. Skinner obviously has considered quite seriously the position of this particular area of study as it applies to church life.

Fortunately, the Department of Christian Education of the National Council seems to have recognized the dangers inherent in a too-rigid following of what group dynamics has to say to us. After some experience in a Group Life Laboratory, Parish Life Conferences and teacher training and leadership classes, I feel that most church workers recognize group dynamics for what it is — a useful tool to be used for Christian purposes, and discarded when its usefulness ends.

The individual remains important within the church and its various activities, but Christianity has never claimed to be only a collection of individuals. As the Body of Christ we know that there is a corporate faith and wisdom and strength. Group dynamics can be the means by which we help ourselves achieve our ends.

(Rev.) ALLAN W. REED

Toledo, Ohio

New Magazine

The new Church magazine which has been proposed could well turn out to be something vital to the Church. It can combine quality with a relatively low subscription price.

But I hope the General Convention will give the magazine careful consideration before approving it, because the magazine could do more harm than good if true freedom of expression disappears with the coming of such a magazine.

THE LIVING CHURCH and other such independent publications would be hit hard by the proposed Church magazine. Such periodicals might even collapse — being unable to meet a competition subsidized by the Church.

Editorially the proposed magazine will be "very definitely the mouthpiece of the Presiding Bishop and the National Council," although it will engage in "controversy and news." Exactly what does all this mean?

There must be absolute guarantees that there will be freedom of expression in the magazine for all schools of thought, and for both laity and clergy. Such independence is difficult to imagine if the magazine has official ties and is an official mouthpiece.

We are a democratic Church. We the people of the Church would do well to subsidize an independent magazine. But we should oppose a magazine that would not only be controlled, but would also quite possibly run the independent Church papers we now have out of business. Where then would be our free press?

Let's be sure of ourselves.

(Rev.) PAUL J. DAVIS

Sioux City, Iowa

Continued on page 7

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Christian Communication

By the Rev. Malcolm Boyd

One Gospel, Many Preachers

Communication of the Gospel of Christ is a major task of the Church in any age. In our own age — "the Age of Publicity" — there is a preponderant emphasis upon the means of communication.

The different channels of communications open to the Church are fascinating in their diversity. One may point to poetry or painting, icons or cathedrals, movies or TV programs, Gregorian chant or Charles Wesley hymns, a sermon or a mass revival meeting or a religious novel or a Church magazine or a "Jazz Mass": the list is seemingly endless and the ways of communication are challenging.

Christians in different settings, faced with their own unique problems, employ sharply varying techniques of communication. For example, Berlin is one of the most significant "bridge cities" for Christians in all the world. There, Christians from behind the Iron Curtain are able to meet with Christians from the West. Problems of Christian ethics are taken out of textbook context and made matters of life-or-death importance. The battle for men's minds and deepest ties of ideological allegiance is fought each day in Berlin. It was in this city, one night last fall, that I attended a theater performance of a dramatic group organized under Christian sponsorship. The play was not a biblical or even a modern explicitly "religious" drama; it was a Nihilist drama portraying a meaningless, hopeless view of life. Why was this drama chosen as Christian communication? First, because the play realistically mirrored life as many Germans came to know it during the war; secondly, the Christian drama group believes the Church must establish "point of contact" with non-Christians *where* and *as* they are, and then preach the Gospel of Christ to them *there*.

A good friend of mine in France is engaged in the full-time occupation of communicating the Gospel of Christ by using his paint brush. Frère Eric of the rural monastic community of Taizé also "preaches" by means of his stained-glass windows, sculpture, and etchings. After visiting Algeria in 1953 he became acutely aware of the racial problem and he has made a stained-glass window for St. Paul's Church in Strasbourg depicting a Negro angel playing a saxophone. The motivation for this was a plaintive line in a Negro spiritual asking why all angels are white and never black. "You don't have to do some Christian art; you have first to be a Christian," Frère Eric says. His "non-religious" paintings reflect his own

life, his human contacts and social pre-occupations — indeed, soil in which he finds much material for his liturgical art works. The Taizé brothers who work in industry in Marseilles, and who share fully the life of the workers there, sharply influenced Frère Eric's perspective on social problems. He has painted a Nativity scene which has for its background the wretched native slum-dwelling village of Bidonville in Algeria. In art work like this he relates the Person of Christ to the totality of human life.

Relating Christ to the totality of human life is the motivation undergirding the vastly different Christian efforts of communication, ranging from Church TV programs to liturgical reform. One major effort in Christian communication is helping people to evaluate their tremendous volume of entertainment — movie, TV, radio, theater, novels — in terms of Christian insights and values. Much contemporary entertainment shows clearly and unmistakably what self-centered life, turned away from God, is like. We refer to this as being "negative witness" for the Gospel because it depicts men and women living in the hell which is deafness to the Gospel's demands and promises. I discuss "negative witness" at considerable length in my new book, *Christ and Celebrity Gods: The Church in Mass Culture* (The Seabury Press). If we are trying to be 24-hour-a-day Christians in the sense of relating the totality of life to the lordship of Jesus Christ, then we must endeavor to change "negative witness" present in mass entertainment into positive proclamation of the Christian Gospel. We can do this by pointing out clearly the differences between living in deafness to the Gospel and living in the joyful and realized presence and sovereignty of Jesus Christ.

The most important thing to say about Christian communication is that it is God's communication. Whenever there is valid and genuine Christian communication, our Lord is realizing His will through us, and using us as blessed channels of His holy grace. Therefore, we cannot measure the "success" or "failure" of Christian communication by merely human standards. God is the judge of our success or failure to be His channels of communication. God the Holy Spirit is the Communicator of the Gospel. Are we open and willing, joyful and faithful channels of His communication? This is our most important question in Christian communication.

LETTERS

Continued from page 5

Indebtedness

I remember the 1930's well, and the exhausting struggle our Church's indebtedness placed on us all in those years. Perhaps the diocese of Olympia has cause to remember that struggle more vividly than most.

Yet, for the life of me, I wonder whether an undeviating pay-as-you-go policy is an unqualified ideal, as suggested in an editorial [L. C., March 2]. In 1957 our moderate-size diocese engaged in about \$3 million worth of construction. In almost every case, we raised as much as we could, then borrowed as much as we could on top of that, to build as much roof as we possibly could to cover our flock. It wasn't any fancy roof, either.

We did it, despite the burden of indebtedness, because we believe with all our hearts that an aggressive, missionary advance is the only proper strategy for the Church in these days, because we know we cannot possibly build churches big enough and therefore must reach just as far as we can without falling flat on our faces, because we feel it is needful to expect great things from God and to venture great things for Him, because we believe in the future and are willing to bet on it.

Yet this is not a plea for recklessness, but rather for a willingness to commit ourselves to the truth and growth of the Church of God as this Communion of ours has received and understood and taught that Church.

(Rt. Rev.) STEPHEN F. BAYNE, JR.
Bishop of Olympia

Seattle, Wash.

Blessing the Animals

The practice of blessing the animals in a special service seems to be spreading. While I am sure that such a service can be done with dignity and reverence, dignity and reverence do not obscure the superficiality and sentimentality of this sort of thing.

That God blessed the animals in the day of Creation, and that He continues to bless them, I do not doubt; but He doesn't need to lead them into Church on a leash to do it.

Bishop Stephen Neill has written: "If I were not already a Christian and a Churchman, I think that what more than anything else would keep me back . . . would be the apparently irredeemable triviality of the Churches."

(Rev.) RALPH W. JEFFS
Bakersfield, Calif.

Historical Collection

Hobbies Magazine in 1940 reprinted an article that told of a collection of historical autographs preserved in "a large, very impressive cathedral" in "a small New England town." The only other specific identification of this church was that a bishop lies in its burying ground. The collection, which included letters of Washington, Hancock, John Adams, and Franklin, had been presented on condition that it be kept near the graves of the donor's ancestors. The donor, then a very old woman, intended to bequeath the church a "Mayflower Bible" on the same condition. Does any reader know this church and collection?

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L-382

“Hail, O favored one, the Lord is with you! Blessed are you among women! . . .

Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a Son, and you shall call his name Jesus. . . .”

“Behold, I am the handmaid of the Lord; let it be to me according to your word.”

Luke 1:28, 30-31, 38
(RSV Marginal reading)



The Annunciation

This picture by Jan Van Eyck is the right wing of a lost triptych. It came from Dijon and belonged to the collection of William II, King of the Netherlands, and afterwards to the Hermitage Gallery at Leningrad. The brilliant figures stand out in the twilight setting of a church, not copied but created by the artist. The painter suggests that the figures are sacred images presented as if on an altar and not as human beings.

The Living Church

Passion Sunday
March 23, 1958

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

ACU Director Seeks Funds For Congregationalists

Funds to support lawsuits of Continuing Congregationalists as well as Continuing Anglicans against the Church of South India are sought by Canon A. J. duBois, executive director of the American Church Union. He has announced he will receive and forward offerings to such Anglicans and Congregationalists who, he says, are "making a valiant stand against oppression and coercion."

The plea for funds was made in an ACU press release of March 10, which is largely devoted to the protest of a group of Congregationalists against the holding of the sixth session of the CSI Synod in Magercoil, Kerala.

The Rev. A. Zacariah, president of the Congregationalist Travancore Church Council (London Mission Churches), is quoted as saying, "The Bishops [of CSI] had a double purpose in their minds in inviting the synod to Nagercoil, viz. (1) to impress the people here with the glory of the synod and attract them to the CSI, and (2) to produce a false notion in the mind of the CSI that the South Travancore area has submitted to the CSI."

Mrs. Zacariah led a group which staged

a black flag demonstration in front of the meeting place of the synod. Flags bore the slogan, "Away with the CSI" and "CSI bishops go back." Leaflets passed to those attending attacked episcopacy as "unscriptural, unevangelical . . . outworn superstition . . . non-national and spiritual slavery."

The ACU release quotes a Continuing Anglican, C. O. Koshy, postmaster of Cherukole, Kerala, as describing Mr. Zacariah as "a leader of the Continuing Congregationalists, whose integrity and character command respect." Mr. Koshy also said that 95% of the Churchmen in the area would vote to return to the South India United Church.*

Requiem for Bishop Daniels

Three bishops shared in the requiem Holy Communion service for the Rt. Rev. Henry H. Daniels, retired Bishop of Montana who died March 5 [see LC last week] while serving as vicar of St. Andrew's Church, Turners Falls, Mass. Bishop Hatch of Western Massachusetts was celebrant. Bishop Sterling of Montana was epistoler. The Rt. Rev. W. Appleton Lawrence, retired Bishop of Western Massachusetts, was gospeller.

The service was held in St. Andrew's Church on March 8.

Boom Slows

Church construction, which has been enjoying the greatest boom in history, may be starting to feel the effects of the present business recession, the Departments of Commerce and Labor have disclosed in Washington, D. C.

New construction of church edifices totaled \$64,000,000 during February, 1957. It was the first time in two years that church construction has failed to set a new monthly record.

The decline was significant because other lines of building activity, which have been showing a downward trend for three or four months, started to pick up in February, reaching .2% above a year ago. [RNS]

*The South India United Church, one of the founding bodies of the Church of South India, was formed of an earlier merger of Presbyterians and Congregationalists.

C.S.I. Communion in Austin

Reports that a Church of South India Communion service was celebrated at the Episcopal Theological Seminary of the Southwest by a non-episcopally ordained presbyter of the Church of South India led THE LIVING CHURCH to query the seminary's dean, the Very Rev. Gray M. Blandy. His reply follows:

"In answer to your telegram, this seminary did not sponsor a Communion service of the C.S.I. The Interseminary Movement*, which met in Austin, had as their leader Dr. Russell Chandran of the C.S.I., and he did hold such a service for this conference. We posted a notice saying it was to be understood this was not a service of this seminary nor authorized by this diocese, but was strictly a service of this conference.

"Since we have no chapel that is consecrated, we allowed the facilities in our library to be used by the conference for its meetings."

Passion Sunday Rally

Bishop DeWolfe of Long Island, will conduct a great Passion Sunday missionary rally at 7:30 p.m., March 23, at St. Ann's Diocesan Church in Brooklyn Heights. Twenty choirs from Brooklyn and Queens' churches will sing and members of the clergy from 172 Episcopal Churches throughout Long Island will take part in the processional before the service.

Two special features will highlight the Passion Sunday rally this year. One will include the joint confirmation of classes from three Brooklyn Churches, St. Gabriel's, St. Lydia's and St. Michael's and St. Mark's. The other event of special missionary importance to Bishop DeWolfe will be the presentation of two congregations of Spanish-speaking peoples from one of the historic churches in Brooklyn, who will be received into the Episcopal Church of the Diocese of Long Island.

Young people of the diocese, under the direction of the Rev. John W. Davis, director of youth activities, will attend the rally.

*The Interseminary Movement is an interdenominational activity of seminary students.



Canon duBois: Cash for Indian Lawsuits

March 23, 1958

Defective Wiring Causes Church Fire

Defective electrical wiring in the area of the organ was listed as the possible cause of a fire which did an estimated \$150,000 damage to Christ Church, Adrian, Mich., February 27.

The fire destroyed much of the east end of the church just slightly over a month before the 60th anniversary of the dedication of the church.

The fire was discovered by a passerby and reported to the city firemen at 11:23 p.m. The firemen had it under control at 1:30 a.m.

Organist Thomas Nixon told Fire Chief Jack Hawley that smoke and something that smelled like "fish" was noticed about 8 p.m. while Mr. Nixon was using the organ for choir practice. The electrical connection for the organ was disconnected, and the choir moved to the balcony where a portable organ was located.

Before Mr. Nixon left the church about 9 p.m. he checked the organ room again. The odor of smoke was still present, he said, but no fire was apparent. Other church groups were meeting in the church when Mr. Nixon left. No reports of a fire were made by these people.

The pastor's office at the northeast corner of the building sustained only minor damage. Church records were saved as well as chalices and brass, reports the Rev. A. Peter Carroll, rector.

The fire spread from the organ room, located at the southeast corner of the church, to the sanctuary and sacristy and to the roof.

The firemen poured water into the burning building through the burned out roof for two hours before the flames were under control.

As flames and smoke mounted skyward sections of the stained glass windows shattered with a sound like an explosion, followed by the tinkling of falling glass.

All available firemen and equipment were called into service. Police officers and sheriff's deputies directed traffic and helped keep the people away from the danger area.

Although burning beams fell from the roof into the main area of the church, the fire did not spread into the basement. Carpeting in the aisles was not burned and the pews sustained only superficial damage.

The basement of the church was still flooded Friday morning, with the tons of water poured into the building to extinguish the flames. Firemen remained on the scene until 5:21 a.m.

The vestry of Christ Church, Adrian, have announced that various organizations and churches have offered their facilities to the congregation to hold church services on their premises. The Masonic Temple offer was accepted because of its nearness to the parish house.



The scene found after a church fire.

NEWS BRIEFS

CHURCHMAN RULES BINGO: New York's first supervisor of Bingo is Churchman Richard W. Hannah, lawyer and non-bingo player. Mr. Hannah said that Church opposition to the bingo legislation under which he serves will not lead to friction.

MORE NOMENCLATURE: Readers are adding to our list of appropriate clergy names (see LC, March 9). Mabel Wyckoff points out that All Saints' Cathedral, Albany, N. Y., has two Canon Balls, one known as "Big Shot," and the other as "Small Shot." And Herbert Armstrong calls our attention to another Albany priest, Fr. Hohly of Kinderhook.

PRAYER CHAIN. Round-the-clock prayers are being said throughout Lent in the Church of Christ and St. Michael, Germantown, Philadelphia, Pa. The prayer chain began Ash Wednesday, with parishioners assigned to consecutive hours to maintain the vigil.

The Rev. Dr. W. Hamilton Aulenbach, rector, invited requests for prayers to be said during the 960 hours of Lent.

NEWARK ELECTION: Diocese of Newark hopes consents from bishop and standing committees will come in soon enough to permit holding of a special convention to elect a suffragan bishop on April 15. Bishop Washburn, present diocesan, retires Nov. 1, and will be succeeded by his coadjutor, Bishop Stark.

COMMUNIST CONSECRATION: New "bishop" of Canton has been installed by Communist-backed Patriotic Association of Chinese Catholics, RNS reports. Fr.

Chan Yik-sun, a priest attached to the Roman Catholic Cathedral in Canton, replaces Bishop Dominic Tang, S.J. Fr. Chan was one of the leading witnesses against his bishop in denunciation meetings. Bishop Tang is being held in solitary confinement.

ARCHBISHOP'S TOUR SLATED: Capetown's Archbishop (see LC last week), the Most Rev. Joost de Blank, will make a coast-to-coast speaking tour in the U.S. May 31 to June 22 under auspices of the ACU.



Deans Pike and Esquirol

TWINS: Deans James A. Pike and John H. Esquirol would show up as near-doubles on anybody's personnel blank: both are cathedral deans; both are bishops-elect; both are lawyers; both have doctorates in both theology and law. Dean Pike is bishop coadjutor elect of California; Dean Esquirol is suffragan bishop elect of Connecticut.

Canterbury to Tokyo

The Most Rev. Geoffrey F. Fisher, Archbishop of Canterbury, is expected to visit Japan in April, 1959, as a State guest of Japan. He will attend the General Synod of the Nippon Seikokwai (Japanese Church of the Anglican Communion) and participate in a nation-wide commemoration of the re-opening of Japan to Christianity, and the sending of the first Anglican missionary to Japan in May, 1859.

The Japan Times of February 27, 1958, reports that Chairman of the Japan House of Bishops, the Most Rev. Michael Hinsuke Yashiro, Presiding Bishop, called on Prime Minister Nobusuke Kishi and informed him of the Archbishop's scheduled visit to Japan and requested the Japanese government to receive the Archbishop as a State guest.

The Nippon Seikokwai was recently informed of the Archbishop's acceptance of its invitation to attend ceremonies in Japan marking the centenary of the Seikokwai's missionary activities in that country.

Bishop Yashiro expects to start a world-wide tour of various countries in June to personally invite the heads of the various provinces of the Anglican Communion to visit Japan in 1959.

Family Report Published; Birth Control Advocated

by DEWI MORGAN

Just published is the last of the pre-Lambeth Conference preparatory documents. It is the largest of the series and is called *The Family in Contemporary Society* (S.P.C.K. 10/6d). It is as impressive a document as the Church has produced for a long time.

It is the work of a group "convened at the behest of the Archbishop of Canterbury" and includes appended reports from the U.S.A. (prepared by the Department of Christian Social Relations), Canada, and India. It also includes much raw material from other countries.

The group is particularly representative of theologians and social scientists, and there is evidence in the report that on this occasion the Church chose to invite representatives not primarily because they were noted Christians but because they are acknowledged experts in this particular field. The chairman was the Rev. Canon Max Warren whose fame

as a prophet of our times is international.

In its first paragraph the report states that it will offer "some things which the bishops might understandably not have chosen for themselves, some from which their first inclination might have been to turn away, but things which, in our judgment, their lordships may properly be asked to receive and inwardly digest" when they gather at the Lambeth Conference.

The report runs to 229 pages. It is packed with statistical and other information, accompanied by the sociological and theological inferences which may be drawn from that information. Perhaps a representative paragraph (page 15) will indicate the quality of the whole:

"The more we understand our procreative powers, the more responsible we are for the way in which we use them. The price of this generation's knowledge is therefore a heavier burden of responsibility. Christian parents who participate in that knowledge, whether they accept contraception or not, cannot but feel obliged to 'space' and 'plan' their families according to their understanding of themselves, of the well being of their children, and of the needs of society of which they are a part. To produce children without regard to consequences is to use procreative powers irresponsibly, the more so when there is involved the imposition of one partner's will upon the other. If our conscience will not tolerate, when we know how to prevent it, a torrent of infant deaths, no more should we, with the knowledge we have, encourage a spate of unwanted births. If fatalism has given place to upholding the sanctity of life for the living, should it not yield also to a responsibility for those whom we cause to be born?"

"So we may bring together our consideration of the three aspects of the population problem. If those whose duty it is to know declare that there are parts of the world where, even given all the economic development possible in the time, resources cannot keep pace with human need if population continues to multiply at its present rate, we can find no ground on which responsibly to contradict them. We can find nothing Christian in the suggestion that so-called 'natural checks' should be left to exercise their own restraint upon the population — that men, women, and infants should thus be left to die, that pestilence should walk unchecked, or war or abortion take their toll. If, therefore, governments resolve that it is their duty to encourage (but not enforce) the adoption of family planning in conjunction with their best endeavors to raise the level of living in other ways, we cannot say that Christians ought to withhold their support."

Family planning, however, is far from being the only concern of this report. It deals with the current problems of the

demographer and all the factors moulding today's population trends, with the Christian attitude toward material and economic developments, with social change and urbanization, with industrialism and automation and with many linked topics.

Those bishops who will sit on Committee Five at Lambeth have a great deal of homework to do. And so have each one of us, as we pray for their guidance in July and August this year.

The Church on Radio and TV

NETWORK RADIO

Viewpoint, MBS, Saturdays, 6:15 p.m., EST. National Council sponsored. Designed to search out responsibilities of today's leaders and authorities in their respective fields. Moderator, Rev. Dana Kennedy.

Church of the Air, CBS, Sundays, 9:30 a.m. and 10:30 p.m. Future programs featuring Episcopalians: April 13, 9:30 a.m., Bishop Voegeli of Haiti; May 18, 10:30 p.m., Rev. W. H. Aulenbach; July 27, 9:30 a.m., Very Rev. William Lea; August 13, 9:30 a.m., Rev. Harold Robinson.

NETWORK TELEVISION

Frontiers of Faith, NBC, Sundays, 1:30 p.m., EST. Features regular Episcopal participation. Special Easter program will begin at 1 p.m., EST.

LOCAL RADIO

(Check your local station listings. If program is not being aired, National Council's Division of Radio and Television suggests you write or telephone local station manager asking him to put it on the air. Many programs are available free.)

The Search. Robert Young is host on 15-minute dramatization about problems of everyday living. Guest stars include Herbert Marshall, Agnes Moorehead, Don DeFore, Charles Ruggles.

The Finders. Rev. Canon Green of Birmingham, England, interviews men and women who have come from agnosticism to Christianity "via the difficult route of life's problems."

Trinity Programs. Devotional services recorded at Trinity Church, New York.

The Protestant Hour. Presents speakers from five major Churches. March 23, March 30, April 6: Rev. Samuel M. Shoemaker, rector, Calvary Church, Pittsburgh.

LOCAL TELEVISION

Mission at Mid-Century. Depicts Church's missionary activities at home and abroad. Carried on more than 175 stations.

Man to Man. Rev. Theodore Ferris, Trinity Church, Boston, talks plainly with viewers about applying basic Christian principles to problems and concerns of everyday living.

LOCAL RADIO AND TELEVISION

Thought for Today. One minute inspirational talks by priests and bishops of the Church.

Holy Week and Easter messages. One minute radio and television spots relating to day of week, produced by Episcopal Radio-TV Foundation, Inc., Atlanta, Ga.

ACU CYCLE OF PRAYER

March

23. St. Elizabeth's, Philadelphia, Pa.
24. St. Peter's, Redwood City, Calif.; St. Andrew's, Brooklyn, N. Y.; St. Katherine's Chapel, Baltimore, Md.
25. Calvary Church, Idaho Springs, Colo.; Church of the Annunciation, Brooklyn, N. Y.; Grace, Freeport, Ill.; St. Aidan's Mission, Miami, Fla.; St. Mary's, Denver, Colo.; Church of St. Mark the Evangelist, Ft. Lauderdale, Fla.
26. Convent of the Holy Nativity, Bay Shore, N. Y.
27. Emmanuel Church, East Syracuse, N. Y.; Holy Trinity Church, Danville, Ill.
28. Church of the Nativity, Maysville, Ky.; Church of St. Edmund the Martyr, Arcadia, Fla.
29. St. Andrew's, Manitou Springs, Colo.; Church of the Epiphany, Ventnor, N. J.

ANGLICAN CYCLE OF PRAYER

March

23. Chichester, England
24. Chota, Nagpur, India
25. Christchurch, New Zealand
26. Clogher, Ireland
27. Colombo, Ceylon
28. Colorado, U.S.A.
29. Connecticut, U.S.A.

Added Work for Provinces Suggested by Commission

A resolution recommending the continuance and improvement of the Church's provincial system will be included in the report of the Joint Commission set up to study that system. The Commission met in February at Seabury-Western Seminary with five of its nine members present: Bishop Page of Northern Michigan, Bishop Barry of Albany, the Rev. Dr. Thomas H. Carson, of Dallas, the Rev. Dr. John W. Norris, of Vermont, and John Vassie, of Oregon.

Recent conferences in synods and the analysis of answers to the questionnaire sent out by Bishop Barry last summer indicated a need for spelling out the purpose of the provincial system if it is to be retained. Three reasons for continuing the provinces are:

(1) The need for a central body by means of which matters of common interest to dioceses within a related area can be considered.

(2) The need for an intermediary body between General Convention and the dioceses seems increasingly evident as the Church continues to grow rapidly.

(3) Delegating increased powers and responsibilities to the provinces will give them greater purpose than they now possess and at the same time relieve some of the other areas responsible for Church program and government.

Urge Increased Representation

The Commission will recommend that each provincial synod be given two representatives on the National Council rather than the present one. It will urge that the provincial president be one of these representatives; the second being elected. It also will suggest that with the provincial presidents on the National Council it would be possible for the Presiding Bishop to meet with them before any meeting of the National Council at which program or budget or both might be projected. This would give both the Presiding Bishop and the National Council a better understanding of the needs of the provinces and, in turn, the program and budget could be better understood in the dioceses of each province.

Recognizing that the office of Presiding Bishop has become an increasingly heavy one, the Commission will recommend that consideration be given to canonical change which would permit the president bishop of a province to take order for the consecration of any bishop for work within the province. This would not preclude any bishop-elect from making selection of such bishop or bishops as he desired to have act at his consecration; but it could be a means of lightening the travel load now placed on the Presiding Bishop by the requirement that he take such order. This year seemed a logical time to

propose such a change in view of the pending election of a new Presiding Bishop.

It also will be recommended that the proposed budget to be presented to any General Convention should be sent to the provinces before the spring meeting of the National Council; and that the provinces, by such means as they shall determine, shall study the proposal and make suggestions and recommendations to the National Council, upon which Council can act before the final draft is prepared for General Convention.

A study of the present provincial areas with a view to the creation of at least four or more new provinces which will provide for areas having common interests also will be recommended. There is a definite need for such study, the Commission feels, especially in some of the southern and western provinces.

The complete report will be submitted to the secretary of the House of Deputies for printing and circulation to deputies and bishops.

the Bishop of Utah has office space on the cathedral grounds.

The cathedral not only is growing physically. Annual giving, besides the Building Fund Program, has increased 2½ times since 1952. In the same period total church attendance and the Church school have doubled in size despite the fact that St. Mark's is a downtown parish.

The cathedral says it is the oldest religious edifice in the state which has held continuous services since its erection.

Associated Church Press To Meet in April

The assistant Secretary of State, Andrew H. Berding, will address editors of religious publications on the "Foreign Policy of the U.S." at the annual meeting of the Associated Church Press in Chicago, April 9-11. The talk will be followed by open discussion on the subject.

Other important speakers include Dr.



Dedication at St. Mark's Cathedral, Salt Lake City: A downtown parish continues to grow.*

Bishop Gets Cathedral Space

St. Mark's Cathedral, most historic non-Mormon church in Utah, is undergoing enlargement and renovation. The congregation raised \$189,000 in pledges last year and by November all major additions (parish house, vestibule, and cloister) were completed and dedicated [see cut].

Further renovation will take place next summer when the crypt will be remodeled to accommodate acolytes, choirs, scout organizations, and kindergarten department. The dean, the Very Rev. Richard W. Rowland has a new office at the front of the building, and, for the first time,

Edwin T. Dahlberg of St. Louis, Mo., president of the National Council of Churches, whose subject is "Satan Attends a Press Conference." Milburn P. Akers, editor of the Chicago *Sun Times*, will talk on "A Newspaperman Looks at the Church Press"; and Floyd L. Hockenull, president of Hockenull, Yager and Associates, will discuss "Problems of Church Paper Management."

A number of discussions are scheduled including one by the editors of church papers on "How My Paper Has Changed."

*Clergy, from left: Dean Rowland, Bishop Watson of Utah, the Ven. William F. Bulkley, retired archdeacon of Utah.

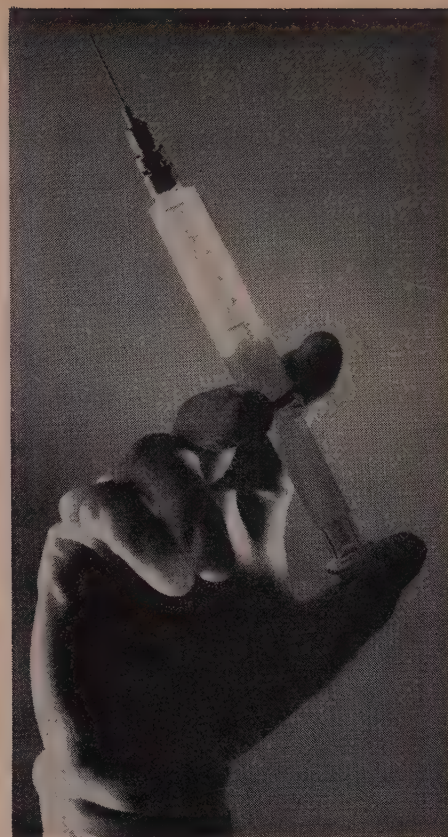
**Your Christianity might be like cold slops or maybe like
a narcotic. Or it might be downright diabolic.**

To find out take this

QUIZ FOR CHRISTIANS

By the Rev. Scott N. Jones

(Reprinted from *Canterbury Tales*, newsletter of the Church at Northwestern University.)



Harold M. Lambert

Do you feel the need for a heavenly hypodermic?

Lent is a time of testing, of taking a serious measure of one's life: of ourselves, of our relationships with one another, and, above all, of our relationship with God in Christ. Here's a check list for Christians, as a Lenten test for you.

1. ☐ Do you feel the occasional need for the heavenly hypodermic? Are there times when you are feeling low and depressed, and would like a shot of God in the arm? When you face a critical situation, one which you feel that you may not be able to handle adequately by yourself, do you search for a divine boost to get you over the hump? When life becomes too much, and the world seems to crush down upon you, and everything and everyone seems to oppress you, do you crave to go on some kind of heavenly jag to forget your worries and escape your problems? *Diagnosis: Your religion is narcotic, and you are a hypodermic Christian.*

2. ☐ Do you sometimes wonder if you are using Christ and the Church for your own purposes, rather than for His? Have you occasionally guilt feelings about the way you seem to exploit God and His people to your own advantage? Do you use the religion of Christ to prop up your own prejudices, and so give authority to yourself and security to your own notions and ideas? Do you feel that you would, whenever possible, twist the arm of God so that you can have it just like you want it, regardless of what God might have had in mind? Do you have pangs of conscience at times because you know that you misuse — even abuse — Christianity in the way you use it to cover up your anxiety and insecurity, rather than to face with Christ the facts of life? *Diagnosis: "You do the right things, for the wrong reasons, which is the highest form of human treason."* (St. Augustine said, you know, the more complete your apprehension of God's Revelation, the more complete the possibility of your perversion of the same!) In this case, you are a *diabolical Christian*.

3. ☐ Do you sense that your Christianity is inert and

passive? Have you the awareness that your faith is suspended for the time being, and that it is on an "after-hours basis" just now? Or do you, on the other hand, feel that your life under God is quite like that of the manikin in the shop window — looks nice but is not real, only for show? Do you wonder in more sober moments if your relationship with God has been put on a lapsed basis, or if your once held religious convictions have yielded to a persisting indifference about Him? Has your relationship with Christ and His Church been quietly slipped into the file labeled, "Inactive"? *Diagnosis: Your faith has been lost by default. Your Christianity is of the "cold slops" variety. Your life of faith is swollen beyond recognition by indifference, and you have become the defaulted Christian.*

4. ☐ Do you want, more often than not, to "let God be God?" Do you seek as a child of God — and not as a pretender of God — to maintain and enlarge the integrity of self which God has given you? Do you avoid becoming the weak and flabby Christian by maintaining a well coordinated life of worship, and keep in training by loving the Lord God with all your heart, soul, and mind, and your fellows all in the same manner in which you love yourself through God's Love? Do you try to develop life's most important relationship, that with your God in Christ, pushing aside the barriers that you yourself put in the way? Are you always trying to be relentlessly honest about your Lenten diagnosis? Are you always trying to be relentlessly honest about yourself, your relationship with yourself, with others, and with God? (Lent is a wonderful opportunity for developing this prerequisite of the Christian faith: honesty!) *Diagnosis: You are en route to becoming the "honest-to-God" Christian!*

Praise

of

God

Worship once was the reason

for the existence of the Church. Are

we making it into a technique

and God into our efficiency expert?

By Christine Fleming Heffner

founding and sustaining the Church) or our purpose (in becoming the Church). Granting that it is the second approach that is taken (since the discussion is usually only a springboard for consideration of man's activities in the Church) one answer has been singularly missing. That is the thing that the ancients took for granted as the Church's *raison d'être*: the praise and worship of God.

To be sure, from the pursuit of that purpose came many very important side-effects: increase in the love that offered the praise, reception of grace, the doing of God's will in other areas, the bringing of more souls into that activity of worship and into that attitude of adoration. But worship was not only central (as it is now put) to the life of the Church, it was deemed worthy to be its own end. God was worshipped because He ought to be worshipped, and because man is so made that, in health of soul, he has to worship Him.

The change in the nature of that original centrality is a subtle one. But then, the Devil is a master of subtlety, so that is no assurance that it is an unimportant one. Because our age has lost the sense of majesty (its kings and queens being athletes and actresses) and come to conceive of courtliness in terms of myth and fairy tale, worship seems an unreal

and an *impractical* endeavor, unless it can be shown to have some excuse for being other than its Object.

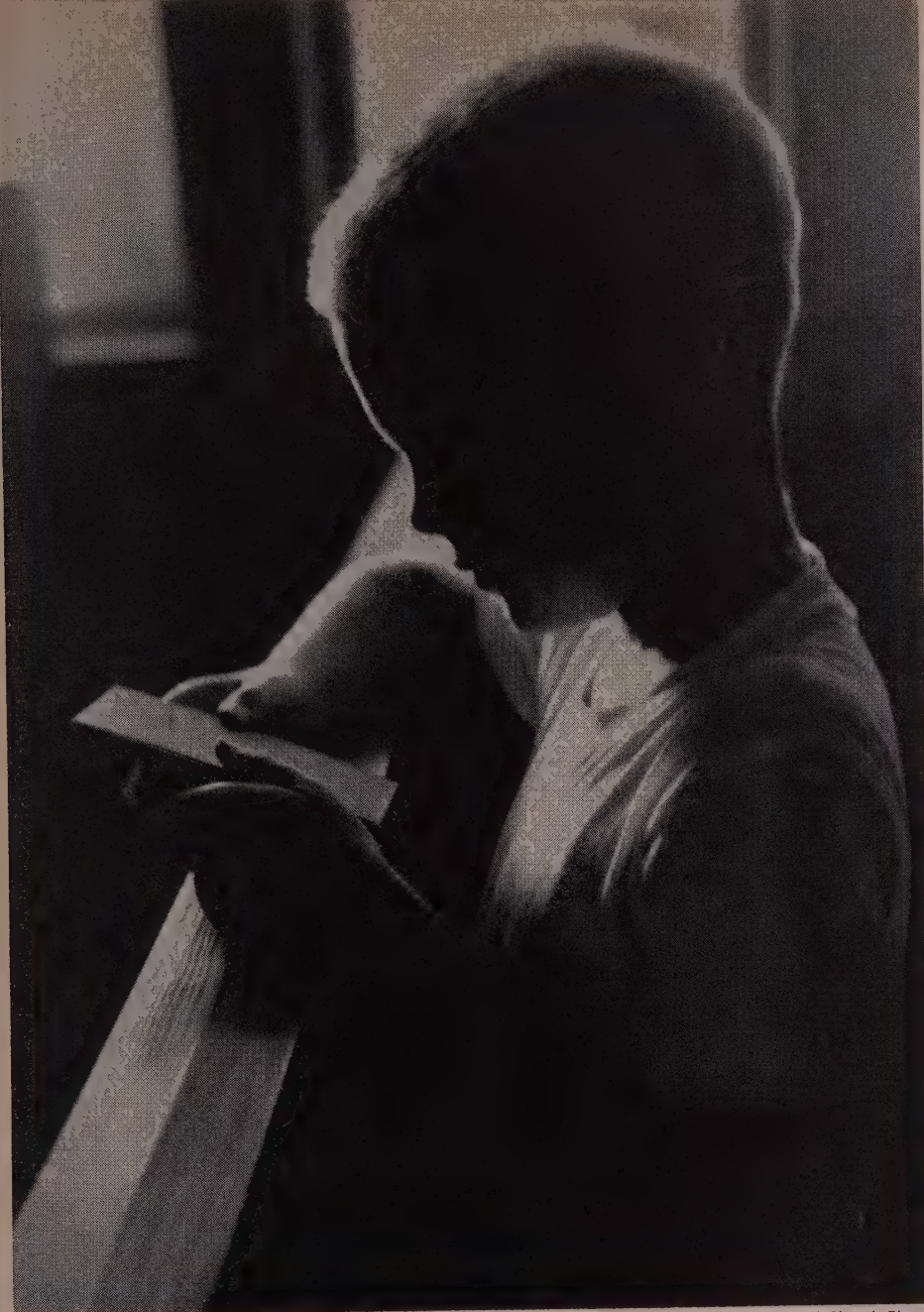
Man always tends to see God in his own image, so the God of western society must be a practical and democratic God. He must be efficient, and act as if we had elected Him to office. (So hard it is for us to conceive of the Creator and Sustainer, rather than the merely practical; so hard it is for us to apprehend the Divine charity and humility, beside which democracy is but harsh and incomplete and impotent and cold.) If worship can be shown to assist progress, which has come to be a matter of momentum, rather than one of direction, then it can be urged without danger of medievalism, or rather the common misconception of it. If worship can be shown to serve man, then it can be emphasized without risking accusation of an impractical other-worldliness.

The psychologists and educators have, mostly unwittingly, come to the rescue. Public worship does sometimes provide an acceptable outlet for untrustworthy inner drives, a means of identification with a respected community, a method of achieving a feeling of belongingness. Participation in worship does constitute a learning experience which may carry great impact. But psychologists

Much

has been said recently about the purpose of the Church.

It never seems quite clear whether the reference is to God's purpose (in



Episcopal Church Photo

Even the deeply devout of our age are still children of our age; underneath their adoration lurks doubt.

and educators speak, as they ought to do if they are honest in their vocations, from psychologic and pedagogic grounds, not from religious ones. The Church, for all her necessary concern with men's emotions and intellects, must, if she is honest in her vocation, be basically a religious institution and judge values primarily from a religious standpoint.

Sanative Reasons

In the practice of worship, men do find satisfaction and solace, though it is permissible even to a psychologist to hold that this is because the urge to worship is itself basic to the human psyche. At any rate, worship for sana-

tive reasons is therapy rather than devotion.

Worship can be shown to assist progress and serve man because it is manifestly educational. In the process of worshipping, we learn how to worship. But if we learn how only in order to learn how, then it comes to be rather like the snake that tried to swallow himself, beginning at his own tail. Also, in the process of worship we learn something of the heritage that has grown up around Christian worship, and the Christianity from which the worship springs.

Very good, so far as it goes. Except that worship alone cannot impart the whole structure of the Faith deliv-

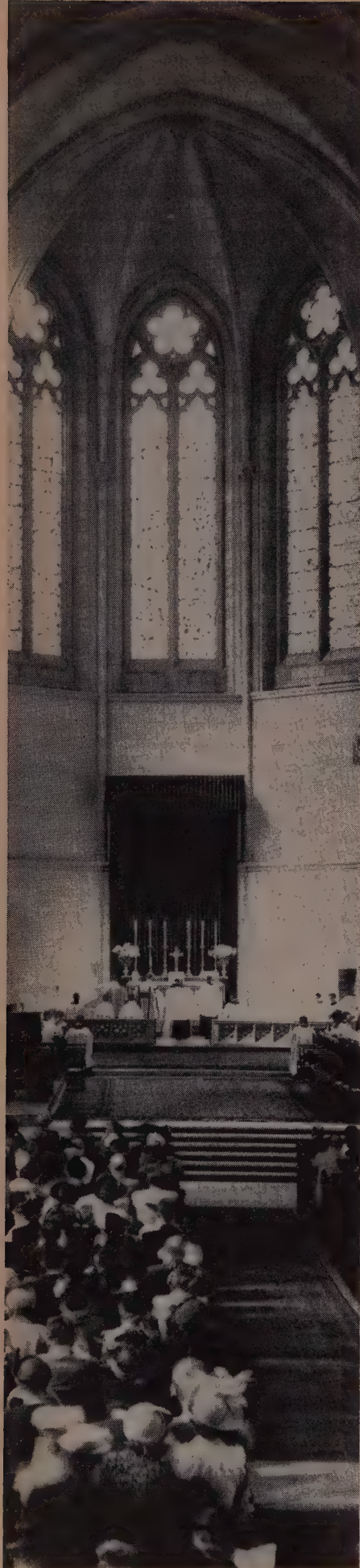
ered to the saints, for the reason that it was designed to be an exercise of faith on the part of saints, not a course of instruction in Christian dogma. The dogma is included — indeed, it cannot be omitted from Christian worship, though Heaven knows men have tried. (When they succeeded, the worship simply ceased to be Christian.) But to apply dogma to one spiritual function, and to learn the balanced and complete structure of dogma so that it can be applied to all functions, are two entirely different things. And while a knowledge of Christian doctrine does not make a man Christian (since atheists may be better versed in it than most Churchmen and remain atheists) yet one cannot satisfactorily be a Christian without a knowledge of the pertinent facts of Christianity, and there is something wrong with the Christian who would want to. Either something is lacking in faith and zeal and love, or else something has gotten in the way, some sloth or self-satisfaction or spiritual pride.

More Than Mere Goodness

From the beginning of Christianity's history the faith that has erupted in men has been a response to the Faith seen in the lives and love of Christians, not to mere goodness and sweetness and philanthropy. The world had noble aims and compassionate actions before the time of Christ; it was a new reason for those aims and a new motive for those actions that He brought. It was not mere goodness in men that converted men and nations to Christianity, but Christ in men, and men who were in Christ. You just cannot have Christianity without the Incarnate Lord, and you must have the facts about Him: the facts of His nature and His mission and His atoning sacrifice and His continuing presence, as well as a few facts about His teaching.

He, Who was and is very God, was and is the very pattern of humanity also. He worshipped and praised God, and offered no excuse for doing so. True, He taught little about that worship, because He spoke to men who took such spiritual activity for granted. Worship, they knew, existed because it was the only fitting and logical response to the apprehension of God. But then, they knew the majesty and righteousness and holiness of God, for all that they had to be taught of His love.

Worship for the sake of its educa-



tional value is really a self-defeating process, because it immediately becomes less educational, as it ceases to be truly worship. If God is praised that men may learn, then it isn't the praise of God but the instruction of men. And children, who might have come really to take part in the spiritual activity of adoration, instinctively sense that this is but another (if pleasanter and more beautiful) form of school. They love it. But they would love it even more, and would profit more, spiritually, if it were done for the one and only valid reason for worship: God Himself.

When worship is central — say many — everything else goes more smoothly. On the face of it, this is certainly true. But is this not, in the end, the reversal of means and ends, and much worse, the making of God into man's efficiency expert? When we worship in order that all else may progress well, is it any longer worship? Or has it subtly become a technique, an example of western society's famous "know-how"? The nature of a worship is defined by its object, therefore if it is for the sake of man rather than God is it not dangerously near to becoming idolatry on the one hand if it is not blasphemy on the other?

Do we have to be "practical" in the this-worldly sense of the term, even in our spiritual activities? If so, then we shall abolish charity, which is in itself a divine spiritual extravagance of soul, a spendthrift squandering of oneself on God and on His children and on His whole creation, without regard for visible results. While it is the world's most effective activity, it simply could never be considered efficient. Hope also, truly understood, looks beyond now and beyond here and beyond the means and methods of time and circumstance — beyond (most of all) myself and my rewards and purposes. Faith is a glorious and light-hearted unconditional surrender to God of self and the aims and service of self, in a self-forgetting trust and love and obedience. All these three, faith and hope and charity, are impractical and are the very antithesis of man-centeredness. They focus on God, not man, and worship, which is the exercise (or at least *an* exercise) of them, is also focussed entirely on God. Else it is not worship but self-

love, wearing worship's splendid garments.

Even the deeply devout of our age are still children of our age, and underneath their adoration often lurks a nagging doubt of its validity in itself, for they feel that God does not *need* our praise. True, He doesn't. But it is not His need that is the point at issue. The pertinent fact is that He *deserves* to be praised, He *ought* to be praised. It is difficult for our world to conceive of duty *per se*; when we think of duty we tend to think of it only in terms of need, of good form, and magnanimity, even of *noblesse oblige*. So it is almost easier for us to think of a duty of God toward us, than of ourselves toward God, for that is the direction in which the need, and any obligation of nobility would lie! Duty as a sheer moral entity, duty as inherent in relationship to authority, this is difficult for us even to conceive of.

Duty and Coercion

Furthermore, we have the notion, left over from the Romantic influence, that the action inspired by duty is action spoiled by coercion. Yet duty is not coercion — we are always, alas! free to refuse to respond to it. In truth, duty's offering may be the purest and noblest sacrifice, and duty can carry in its obedience ecstasy and rapture, even unaided by inclination and the sugar coating of sentiment. Love (in the Christian meaning) may exist solely for the sake of duty (in the Christian meaning). The scandal of this statement lies in our complete de-christianizing of both words. Our Lord said "Thou shalt love — ." He made it a commandment, a path of duty.

To offer to men of our time the activity of worship on no other basis than that God ought to be worshipped, to teach that the praise of God is an end in itself and the end of all means, rather than a means to other ends, is violently to oppose the very temper of our society — but it is to offer men return to the spiritual sanity for which they secretly yearn. We do not sufficiently trust that yearning, nor the validity of pure worship. To lift up the voice of adoration to God, unmixed by appeals to man's self concern, is to become a voice crying in the wilderness.

But is that not what the Church is to be? Or is she meant to be merely another wild voice, no different from the sounds of the jungle?

BOOKS

No Mere Rehash

A COMMENTARY ON THE EPISTLE TO THE ROMANS. By C. K. Barrett. Harpers. Pp. viii, 294. \$4. [Harper's New Testament Commentaries. General Editor: Henry Chadwick, D.D.]

A new and much needed series, "Harper's New Testament Commentaries," is off to a good start, with *A Commentary on the Epistle to the Romans*, by C. K. Barrett. It is the closest thing we have so far, in English, to Lietzmann's *Handkommentar*. One would not rate it quite so highly as Lietzmann. But it is of high caliber, and the scholar will want to have both this and Lietzmann on his shelf. The parish priest, seminarian, and college student will find it practical to use, and are advised to acquire a copy.

Considered as a volume of exegesis, the book is creative as well as scholarly, and is far from being a mere rehash of other people's work. Many of Barrett's comments let in bits of new light. Attention should be drawn, for example, to his suggestions about the Pauline and pre-Pauline doctrine of Baptism (Romans 6), about the uses of the term "adoption" (8:23), or about the implications for the doctrine of the Incarnation of 8:3.

There are no major breakthroughs. Such very dark passages as the Adam-Christ comparison in 5:12-21, have not been illuminated any more than is usual. And Barrett has not succeeded in removing the scandal of double predestination from chapter 9, though he has tried very hard. One would like to see further tested, Barrett's ideas about the meaning (which he terms "eschatological") of "in Christ." And the reader should be warned that many details in the author's presentation of the Pauline view of the law and sin can be questioned, though Barrett has followed a line espoused by eminent scholars today.

There are two indices, which look as though they could stand expanding.

The user of this commentary should place Barrett's translation—side-by-side with his Greek text of Romans, if he knows Greek, or with the King James Version, or the RSV, if he does not.

FRANCIS E. WILLIAMS

In Brief

SO EASY TO LOVE. By Brother Roger, C. R. Longmans. Pp. x, 101. \$2.25. [The Inner Life Series.] "Brother Roger describes here a way of prayer which he has found helpful and which may be of use in helping others come nearer to God. It is based on Madame Guyon's famous *Moyen Court*, and the author has ex-



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pressed in a modern idiom what she might have written had she lived today, while trying to avoid the mistakes she made." Simple language, short chapters, broken up into short paragraphs.

THE SKEPTICAL APPROACH TO RELIGION. By **Paul Elmer More**. Princeton University Press. Pp. 201. \$3.50. The fifth printing of a work first published in 1934 and now available again for the first time since World War II.

THE IMPORTANCE OF PRAYER. Compilation of the Views and Experiences of People in all Walks of Life who Confirm the Value of Prayer in Managing their Affairs and Solving Human Problems as well as Creating a more Moral and Spiritual World. Compiling Editor, **Wade Greene**. T. S. Denison & Co. Pp. 284. \$3. Over 100 contributors represented, ranging from Governor Faubus of Arkansas to the Rev. John Heuss, rector of Trinity, New York, and including Bishop Pardue of Pittsburgh, Rev. Samuel Shoemaker, rector of Calvary, Pittsburgh, Helen Smith Shoemaker (Mrs. Samuel Shoemaker), and others representing many walks of life. E.g., chapter by Dr. James A. Stringham, onetime missionary now psychiatrist, offers a way of using Lord's Prayer to overcome "resentment."

LETTERS TO YOUNG CHURCHES. A translation of the New Testament Epistles by **J. B. Phillips**. With an introduction by **C. S. Lewis**. Macmillan, 1957. Pp. xiv, 225. \$2.75. The 27th printing, with corrections, of J. B. Phillips' well-known translation of the New Testament Epistles.

THE SEVEN SACRAMENTS. Illustrations by **Clare Dawson**. Morehouse-Gorham. Seven cards (4 1/4 x 5 1/2). 35 cents the set. Each card has on one side a black-and-white drawing illustrating one of the sacraments, on reverse a brief explanation of the particular sacrament and explanation of the symbolism in the drawing. Useful for confirmation classes and many other purposes.

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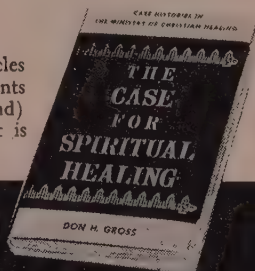
lish versions, mostly King James) arranged for use, When You Have Sinned, When You Have Prospered, When You Are Tired Out, etc. Also similar sections, What the Bible Says About — Anger, Happiness, Love, Marriage, etc.

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THE GIFT OF CONVERSION. By **Erik Routley**. Muhlenberg Press. Pp. 144. \$2.50.

FAITH FOR PERSONAL CRISES. By **Carl Michalson**. Scribners. Pp. 184. \$3.50.

PREACHER MIKE. By **Elaine Rice Chabut**. Citadel Press. Pp. 226. \$4. [The Life of Dr. Merton S. Rice, late pastor of Metropolitan Methodist Church, Detroit.]

ISSUES BEFORE THE TWELFTH GENERAL ASSEMBLY. Carnegie Endowment for International Peace. Columbia University Press. Pp. 185. Paper, 25 cents.

ARCHIBALD THE ARCTIC. By **Archibald Lang Fleming**, the Flying Bishop. Appleton-Century Crofts. Pp. xii, 399. \$5.

MAN IN THE MIDDLE. By **James A. Pike** and **Howard A. Johnson**. Seabury. Pp. x, 118. \$2.25. [The Seabury book for Advent.]

EXPLORING THE NEW TESTAMENT. **Ralph Earle**, Th.D. editor; **Harvey J. S. Blaney**, Th.M.; **Carl Hanson**, Th.D. Beacon Hill Press. Pp. 467. \$ —.

THE PERSON OF CHRIST IN NEW TESTAMENT TEACHING. By **Vincent Taylor**. St. Martin's Press. Pp. x, 321. \$5.

THE TEN COMMANDMENTS AND MODERN MAN. By **H. G. Herklots**. Essential Books, Inc. Pp. viii, 190. \$2.75.

INTRODUCING NEW TESTAMENT THEOLOGY. By **Archibald M. Hunter**. Westminster Press. Pp. 160. \$2.50.

THE RISEN CHRIST. By **Caryll Houselander**. Sheed & Ward. Pp. 111. \$2.75.

WILLIAM ELLERY CHANNING UNITARIAN CHRISTIANITY AND OTHER ESSAYS. Edited, with an Introduction, by **Irving H. Bartlett**. Liberal Arts Press. Pp. xx, 121. Paper, 80 cents.

BOSSUET LETTERS OF SPIRITUAL DIRECTION. Fleur de Lys Series. Translated from the French by **Geoffrey Webb**, and **Adrian Walker**. London: Mowbrays. New York: Morehouse-Gorham. Pp. 72. Paper, \$1.25.

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Is Your Church Safe?

Our front cover picture looks like the scene in a war-shattered Church. The sanctuary is a scene of ruin and desolation.

Yet Christ Church, Adrian, Mich., was very lucky. The fire broke out when the building was empty, so there was no loss of life and no injuries. As the article (page 10) points out, irreplaceable records and valuable chalices and brass were saved. Much of the carpeting and pews survived with little damage.

Many churches have been less fortunate. Fire is a ruthless destroyer of both property and life, and it is no respecter of buildings serving worthy purposes.

We do not have a final report on the cause of the Christ Church fire. But whatever the cause, we may be sure that it was one of the old, familiar causes which year after bitter year burn and destroy houses of worship from one end of the nation to the other.

What about your own parish church? Is its electrical wiring adequate for present day electrical loads and in good repair, protected with proper fuses or circuit breakers? Are draperies flame-proofed? Has the heating plant been checked recently all the way from the fire pot to the chimney top?

Are there accumulations of waste paper or oily rags inviting fire? Are flammable cleaning materials used, and if they are, are they handled with all necessary precautions?

There is available to you on request professional help in making a study of your Church's fire hazards. Your local fire department will be glad to come in, study the situation, and make recommendations. If you have any industrial safety engineers or fire insurance inspectors in your congregation, they should be asked to look over the property and advise you.

Whenever new building or remodeling is planned, every consideration should be given to the elimination of possible fire hazards. It is far easier to build safety into a church than to add it to one already built.

Prevention of fire is the first consideration, and the methods of doing so are well understood and perfectly practical. Yet there remains the further problem of protection in case fire does break out.

Some of this protection (like actual preventive measures) can be built in. First consideration is always the preservation of life, so the principal concern is that adequate means for evacuating the building are at hand. This means a sufficient number of

exits of sufficient size, from every type of assembly room — whether it be the church proper or the class and assembly rooms of the parish house. It means that all such exits should have doors that swing outward and should be equipped (if they are kept locked) with panic hardware which opens them when people press against them from the inside. Fire extinguishers are a must, and mechanical fire warning devices are often very useful.

But there is also a human side to protection. Every responsible person — clergy, sextons, choir masters, teachers, and midweek organization leaders should be instructed to 'do these three things, *and do them in the order given*:

First: be sure that all persons are evacuated to safety in quick, orderly, calm fashion;

Second: notify the fire department;

Third (and only after the other steps): take such steps as are practical to fight the fire.

Ushers should be specially instructed in the role they will have to fill in a fire emergency during a service or other meeting. It will fall to them to exercise a calming influence if panic threatens. It will be up to them to be alert to assist individuals who, through injury, panic, or infirmity, cannot get out of the building unaided. If there are several ushers present, one might be delegated in advance to notify the fire department if an emergency occurs, while the others devote themselves to the protection of human life.

There is a final side to the fire problem — secondary in importance yet by no means unimportant, and lending itself readily to advance action. That is insurance protection against financial loss. Adequate coverage should be maintained at all times, and coverage should include both the building and its contents.

A Jolting Blow

New postal rates proposed in a bill which has passed the Senate would, according to Religious News Service, greatly increase the second and third class postage rates that must be paid by religious and nonprofit periodicals. The bill, which differs from a House bill already passed, has been referred to a joint conference committee for compromise.

An amendment by Sen. John A. Carroll (D-Colo.), which would have retained rates at their present level, was defeated by a vote of 49 to 35.

On the whole, we believe that a reasonable increase in the rates for mailing religious and nonprofit publications may be justified by rising costs. We are not enthusiastic about governmental subsidies, not even subsidies we receive.

However, the sudden action of the Senate, taken without hearings or (as far as we know) any considera-

tion of the problems of the publications affected, represents a devastating, jolting blow. For small, independent, under-financed journals, it carries a serious threat to existence.

If there must be increases in second class rates for religious and non-profit periodicals, let them come in reasonable amounts, with notice, and after hearings. We hope you may feel like making this suggestion to your own congressman and senators.

That Quiet Voices May Be Heard

The path to a "summit conference" of the leaders of the two international armed camps seems to be a steep and circuitous one. But the importance of some decisive act to give a new direction to international affairs was underlined by a strange little accident that happened last week — an atomic bomb fell from an American plane upon an American town.

Instead of bringing about the enormous destruction of an atomic explosion, the bomb wrecked only a limited area by the explosion of the TNT it contained. We are assured that an accidental atomic explosion is a very unlikely thing. However, the incident serves as a reminder that the whole world today is living under skies that may — accidentally or by a madman's or criminal's caprice — rain down death at any time. Bombs are overhead in the USA right now.

In such a world, a new idea in foreign policy may be as significant an event as the launching of a sputnik. Such a new idea was advanced recently by George F. Kennan, an American commentator on foreign affairs, in a series of lectures in England. The lectures were carried in England by the BBC and their substance has been presented by Mr. Kennan in two articles in the February and March issues of *Harper's Magazine*.

Speaking from a rich background of many years' service as the State Department's Russian expert and for a short time as the U.S. Ambassador to Russia, Mr. Kennan calls for the recognition of certain key facts of international affairs which, in his opinion, provide this country with an opportunity to take steps to reduce the danger of war. The term "disengagement" has been applied by some to this proposal.

Mr. Kennan does not believe that either the United States or the USSR desires to precipitate all-out war, with H-bombs and intercontinental missiles. He thinks there is danger that the two powers may be drawn into war if they continue and intensify their

efforts for military and strategic advantage over each other. He believes that flexibility should be used in our approach to outstanding issues and that our nation must recognize that the more it tries to make Russia back down in an area of vital interest the more resolutely will Russia try to make us back down.

The crux of America's international problem today is that the "big stick" has become the most prominent tool of American diplomacy. Military alliances with friendly nations, military threats against unfriendly ones, serve as the answer to all problems.

Force, or the threat of force, is an indispensable element of foreign policy — indeed, of all human affairs. The trading post in the wilderness, in earlier American history, would not have stood a chance unless its proprietor was prepared to defend it with his life. The great department store in a modern American city exists because somebody with a big stick stands in the background ready to protect its merchandise and even to collect its bills.

However, neither trading post nor department store could be effective if the element of force were its main stock in trade. To keep reminding the customers about the element of force would be the surest way to lose them. Similarly, our national preoccupation with our military prowess is losing us friends all over the world.

The thing to do is to have the military power, and then to bend every effort to keep it in the background.

If, as Mr. Kennan thinks, there is a genuine possibility that the way may be opened toward a more peaceful world by negotiation in good faith on outstanding issues, it would seem imperative for many reasons that prudent steps be taken in that direction.

Americans should never blind themselves to the fact that the Russians have every intention and expectation of leading or driving the whole world into Communism. Our nation should always be prepared to make sure that a Russian effort to attain this objective by force would be so horribly costly that Russia will be decisively deterred from making the attempt. On the other hand, there is no reason for us to be defeatist about our own desire to win the world to genuine democracy, by presenting it as an attractive, useful option for the millions who are struggling toward a more abundant life.

The phrase "abundant life" was not first used to refer to economic abundance. The free world has something to offer besides an abundance of automobiles and bathtubs and modern weapons — the abundance of human freedom and dignity, the abundance of literacy and intellectual curiosity, the abundance of spiritual growth and power. Not all these things can be propagated successfully by governmental agencies. But the volunteers, secular and religious, who speak for the best in American life can do so effectively only if their government creates the conditions of international calm in which quiet voices may be heard.

sorts and conditions

IN CASE you wonder what Milwaukeeans do on a cold March day, with the temperature at 30 degrees and a strong northeast wind blowing, it is reported that several thousand of them went out to the ball park on March 10 to buy tickets for the opening game over a month ahead of time.

ON THE SAME day, a goodly crowd of parents and teen-agers got together at our parish church for a panel discussion led by high school boys on the problem of juvenile delinquency.

THERE is some food for thought in the story of these two meetings. One of them was described in this way in the Milwaukee *Sentinel*:

"Milwaukee's strangest and most successful annual reunion was held Sunday. It was strictly informal. People wore everything from fur coats to blankets and sleeping bags. No one was invited, but thousands of people came.

"The party was held outdoors in nippy 30-degree weather. Everyone was chilled to the bone. No one complained because they all loved the hosts — the Milwaukee Braves. . . . The crowd of ticket buyers represented a cross-section of American life. . . ."

THE OTHER meeting was not a cross-section of American life. In fact, the young men on the panel were at pains to point out that our suburb was a superior place inhabited by better-than-average people. A good many of their elders squirmed at this frank self-congratulation, but afterwards, when we got home and continued the discussion through the dinner hour with our own children, we had to admit that the teen-agers didn't invent the myth of suburban superiority. It was fostered in them by their parents, including the parents of the Day children.

ONE OF the biggest benefits of such a meeting is the stimulation it gives to further thought. For me, the problem crystallized on the role of the suburb as a place to get away from the wrong kind of people, and the tendency of the suburban church to go right along with the suburban idea of social and economic segregation.

SEGREGATION is not a color problem in the North, because the people we want to stay away from are mostly of the same color as ourselves. I am personally enmeshed in the prevailing pattern. I do not want my daughter to marry a person with the wrong kind

of background or to attend schools where the wrong kind of people are too numerous.

BUT sometimes something comes along that is able to obliterate social and intellectual distinctions — like going to the ball park and buying tickets for the opening game. At such a party, no one objects to the weather or the company because everybody loves the host.

WHAT SHOULD a parish do about juvenile delinquency? Well, perhaps the first thing to do is to go find some juvenile delinquents and invite them to a party where everybody loves the Host. If there is one place in town where all barriers are broken down — including the barriers of respectability — that place ought to be the Church of Jesus Christ.

"IN THE Kingdom of Heaven there is neither marrying nor giving in marriage." At the ball park also, there is neither marrying nor giving in marriage. I wonder if the parish as a marriage mart, a place where we all approve of each other and unite to maintain a set of cultural and social values, is not setting aside the most important kind of love for a lower kind of love. The parish should be a place where people have the morale and *esprit de corps* that comes from a shared love of God. This makes them accept each other, like each other, perhaps even suffer and die for each other. It does not necessarily make them members of the same mundane social grouping nor suitable marriage partners for each other. Such distinctions are insignificant to those who love baseball — why not to those who love God?

"IN CHRIST," said St. Paul, "there is neither Jew nor Greek." Many things can and should be done to fight against community ills, but the one thing above all others that the Church should contribute is a unity based on something affirmative. "In Christ" there is neither slum-dweller nor suburbanite, neither respectable nor unrespectable, neither well educated nor poorly educated. A shared enthusiasm (the word means in-god-ness) does not necessarily change a person's economic or educational level; it gathers people of different levels up in a greater unity which deprives their differences of importance.

HOW can the Church work that kind of magic in Suburbia? A baseball team seems to be able to do it for some, for a time, in a city. PETER DAY.

SCHOOLS

FOR GIRLS

KEMPER HALL

Church Boarding School for Girls. 86th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

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An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

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The Cathedral Church of St. John the Divine. A boarding and day school. Curriculum follows standard independent school requirements, but where the emphasis is placed upon the Christian perspective. From 4th through 8th grades. Applications welcomed from boys of good voice. Liberal scholarships for choir memberships. Headmaster, Alec Wyton, M.A. (Oxon) Dept. D, Cathedral Heights, N. Y. 25, N. Y.

PEOPLE and places

Appointments Accepted

The Rev. Frederic S. Burford, III, formerly curate at Calvary Church, Hillcrest, Wilmington, Del., will become assistant rector of Trinity Church, Houston, Texas, in charge of Christian education, on April 21.

The Rev. Robert B. Cook, formerly vicar of the Church of St. John the Evangelist, Mansfield, Mass., will on May 1 become canon of St. Stephen's Cathedral, Harrisburg, Pa.

The Rev. Robert W. Cunningham, formerly rector of Grace Church, Linden, N. J., will on April 11 become vicar of St. Bride's Mission, Oregon-Mt. Morris, Ill. Address: 409 S. Fifth St., Oregon, Ill.

The Rev. W. Lee Davis, of the district of Nevada, formerly addressed in Boise, Idaho, will on April 1 become rector of St. John's Church, Idaho Falls, Idaho. Address: 270 N. Placer.

The Rev. Ralph E. Fall, formerly in charge of St. Timothy's Church, Richmond, Va., is now assistant at Christ Church, Alexandria, Va.

The Rev. R. B. Gribbon, formerly rector of St. Paul's Church, Trappe, Md., is now canon pastor of Trinity Cathedral, Easton, Md. He has moved to 305 North St., Easton, but will continue to work at Trappe until Easter.

Fr. Gribbon also continues his work as executive assistant to the Bishop of Easton and is still in charge of St. Andrew's Church, Hurlock, Md.

The Rev. J. Bryan Griswold, formerly vicar of Holy Apostles' Mission, Savannah, Ga., is now rector of St. Mark's Church, Brooklyn, N. Y.

The Rev. Robert W. Hill, formerly curate at the Church of the Annunciation, Philadelphia, is now curate at St. Luke's Church, Germantown, Philadelphia.

The Rev. William G. Huber, who has been serving as vicar of Christ Church, Delaware City, Del., will become rector of St. Philip's Church, Circleville, Ohio, on June 1.

The Rev. Allan W. Low, who is on the faculty of Kent School, Kent, Conn., will leave there to become history master at the Choate School, Wallingford, Conn., in September.

The Rev. William R. Oxley, who formerly served the Church of the Resurrection, Austin, Texas, is now rector of St. Thomas' Chapel, College Station, Texas.

The Rev. Robert E. H. Peeples, formerly vicar of Trinity Church, Statesboro, Ga., and Epiphany Mission, Sylvania, will become vicar of Christ Church, St. Marys, Ga., and St. Mark's Mission, Woodbine, on April 7.

The Rev. Bruce Ravenel, formerly rector of St. Matthew's Church, Bellaire, Texas, is now director of religious education at St. John's Cathedral, Denver, Colo.

The Rev. Paul L. Ritch, formerly rector of Calvary Church, Americus, Ga., is now curate at St. Paul's Church, Jacksonville Beach, Fla.

The Rev. Willis M. Rosenthal, formerly curate at St. Paul's Church, Salem, Ore., will on April 1 become rector of St. Luke's Church, Grants Pass, Ore. Address: 224 N.W. "D" St.

The Rev. Charles A. Shields, Jr., formerly rector of St. John's Church, Holbrook, Mass., is now rector of Holy Trinity Church, Tiverton, R. I.

The Rev. James A. Trimble, who has been serving as curate of Grace Church, Mount Airy, Philadelphia, will on June 1 become vicar of the Church of the Redemption, Southampton, Pa. Address: 916 Carlin Dr.

The Rev. James P. Trotter, formerly rector of St. Francis' Church, Turlock, Calif., will on

May 1 become rector of Trinity Church, Pocatello, Idaho. Address: 755 N. Arthur.

The Rev. Wilford D. Watts, formerly rector of the Church of the Messiah, Gonzales, Texas, is now curate at Christ Church, San Antonio, Texas. Address: 301 W. Russell.

The Rev. Harlan I. Weitzel, formerly curate at St. Michael's Parish, Anaheim, Calif., is now curate at Ascension Parish, Sierra Madre, Calif. Address: 25 E. Laurel.

The Rev. Robert E. Wilcox, formerly rector of Christ Church, Augusta, Ga., is now curate at St. James' Church, Alexandria, La. Address: 16200 Murray St.

The Rev. Frank R. Wilson, formerly assistant at St. John's Church, Washington, is now associate rector.

During the time that the Rev. Mr. Wilson was rector of St. James' Church, Hyde Park, N. Y., the late Franklin D. Roosevelt served as his senior warden.

The Rev. John R. Wooley, formerly vicar of St. Francis' Mission, Pelham, Ga., and St. Mark's, Radium Springs, Albany, Ga., will on April 7 become vicar of Trinity Church, Statesboro, Ga., and Epiphany Mission, Sylvania.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$2,238.77
Receipts March 6 through March 11	1,185.10
	\$3,423.87

CLASSIFIED

advertising in **The Living Church** gets results.

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ANTIQUE SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

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NEW ORIGINAL DRAWINGS of Eastern Orthodox Easter scenes, verses from Service Book. 8 for \$1.00. Orthodox Book Center, South Canaan, Penna.

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POSITIONS OFFERED

SOUTH FLORIDA PARISH needs organist-choirmaster. Interest in teaching Parish Day School Jr. High School level would be advantageous. Real opportunity for the right person. Reply Box J-108, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER — Excellent opportunity for trained person to head up music department of Episcopal Church. Will be responsible for adult, youth and children's choirs. Studio and teaching facilities provided. Sound parish support of music program. Located in graceful Southwestern Michigan community within easy commuting distance of metropolitan area. In reply give age, education, experience and other significant information. Write: The Rev. John G. Carlton, Rector, Trinity Episcopal Church, Fourth and Broadway, Niles, Mich.

OLD ESTABLISHED Church School in Virginia offers position, housemother, session beginning September 1958. Age limits, 35-55. No dependents. Write Box C-105, The Living Church, Milwaukee 2, Wis.

SUPPLY PRIEST July and August or either. New York suburban Long Island parish. Rectory, stipend. Reply Box A-104, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

SUBURBAN RECTOR desires change to city parish. Age 37, married, children. Capable, experienced, seminary graduate. Bishops recommendation. Reply Box C-101, The Living Church, Milwaukee 2, Wis.

MATURE, Minnesota priest will take summer services, July or August in Prayer Book parish, any New England state for use of rectory and modest honorarium. Reply Box R-109, The Living Church, Milwaukee 2, Wis.

PRIEST, interested in preaching and healing ministry, administrative ability, army and business experience, seminary graduate, moderate churchmanship, married, children, now small-town rector, desires parish in large city or suburban church, midwest or west coast. Bishop's recommendation. Reply Box C-107, The Living Church, Milwaukee 2, Wis.

PRIEST, married, former Cathedral Canon, moderate Churchmanship, available after June 1. Reply Box O-103, The Living Church, Milwaukee 2, Wis.

WOMAN MUSICIAN, 61, retiring from college position, seeks Church, School, or other position. Competent organist, choir director. Travelled, personable. Secretarial or personnel work considered. Reply Box B-110, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

The Living Church

The classified columns of
THE LIVING CHURCH
give you a direct line to the people
you want to reach.

Armed Forces

Chaplain Lynde E. May, III, formerly addressed at the U.S. Naval Hospital, Newport, R. I., is now addressed at the U.S. Naval Station, Navy 103, Fleet Post Office, New York.

Missionaries

The Rev. Richard R. Over and his family, who have been on furlough in the United States, planned to return to the Philippines in March. Fr. Over, who has been rector of Easter School in Baguio, will be in charge of All Saints' Mission, Bontoc, Mountain Province, Philippines.

Resignations

The Rev. Dr. Charles W. Clash, rector of Emmanuel Church, Wilmington, Del., has retired and is now rector emeritus. Address: 2300 MacDonough Rd., Wilmington 5, Del.

Changes of Address

The name of the official publication of the diocese of West Virginia has been changed from *Diocesan Church News* to *Episcopal News*. The street address remains the same: 1608-A Virginia St. E., Charleston, W. Va.

The Rev. William F. Herlong, who has been in charge of Emmanuel Church, Orlando, Fla., is now on sabbatical leave due to a heart condition. Address: Box 657, Leesburg, Fla.

The Rev. John W. Woessner, retired priest of the diocese of Central New York, formerly addressed in West Hartford, Conn., and in Webster Groves, Mo., may now be addressed at 1164 New Britain Ave., Elmwood 10, Conn.

Restorations

The Rev. Marshall Johnston Ellis was restored to the priesthood on February 28 by Bishop Claiborne of Atlanta, who remitted the sentence of deposition pronounced in December of 1954.

Ordinations

Priests

Georgia — By Bishop Stuart: The Rev. Ralph A. Banks, Jr., on February 15; curate, St. Paul's, Atlanta.

Nevada — By Bishop Lewis: The Rev. W. Barton Kendrick, on February 22; curate, Trinity Church, Reno.

New Hampshire — By Bishop Hatch of Western Massachusetts, acting for the Bishop of New

Hampshire: The Rev. Richard A. Ellis, on February 26; curate, All Saints', Worcester, Mass.

Ohio — By Bishop Burroughs: The Rev. Thomas L. Hayes, on March 1; assistant, St. Andrew's Church, Elyria.

Rhode Island — By Bishop Higgins, on February 22: The Rev. Loring W. Chadwick, vicar, St. Thomas', Alton, and Church of the Holy Spirit, Shannock; the Rev. William H. Meiggs, vicar, Chapel of the Holy Cross, Middletown; the Rev. George E. Sinkinson, Jr., curate, Grace Church, Providence; and the Rev. Charles S. Tyler, curate, St. Paul's, Pawtucket.

Rochester — By Bishop Stark: The Rev. Peter M. Norman, on March 1; curate, St. Stephen's Church, Rochester.

Utah — By Bishop Watson, on December 21: The Rev. Francis L. Winder, assistant, St. Mark's Cathedral, Salt Lake City; and the Rev. Roger H. Wood, vicar, St. Francis' Church, Moab.

West Texas — By Bishop Jones: The Rev. Esteban Saucedo, on February 26; assistant, Santa Fe Mission, San Antonio. By Bishop Dicus, Suffragan: The Rev. Charles Hamilton Morris, on February 28; in charge, Trinity Church, Edna, and St. James', Hallettsville.

Deacons

Connecticut — By Bishop Sterrett, retired Bishop of Bethlehem, acting for the Bishop of Connecticut: Paul Maxham Witter, to the perpetual diaconate, on March 1; to be part-time assistant at Grace Church, Newington, Conn.

Women

Miss Emily Dickinson Goode, secretary for the diocese of Delaware, has retired after 12 years of service. Assisting both Bishops McKinstry and Mosley, she has seen the diocese grow from 8,000 to 13,000 communicants in little over a decade. Miss Goode will make her home in Salida, Colo.

we congratulate

The Rev. JAMES G. BIRNEY, rector of St. Luke's Church, Seaford, Del., who was named "Young Man of the Year" by the Seaford Junior Chamber of Commerce. Presentation of the award, which goes annually to some man under 35, was made by the Mayor of Seaford, Randall Larrimore. Mayor Larrimore paid tribute to Fr. Birney's excellent leadership in all phases of community life. Fr. Birney has been rector of St. Luke's since 1955.

Deaths

Willis H. Booth died February 21, at his home in Manhattan, New York, N. Y.

Only three days before his death, Bishop Donegan of New York announced that Mr. Booth had accepted appointment as chairman of the Sponsor's Committee of the 175th Anniversary Fund Campaign of the diocese of New York.

Mr. Booth, an active Churchman, had long been a vestryman of Trinity Church, Manhattan. From 1919 until his retirement in 1941, he was a vice president of the Guaranty Trust Co. of New York. He was a director of the International Business Machines Co., Commercial Solvents Co., Guaranty Safe Deposit Co., and several other corporations.

Besides his business directorships, Mr. Booth was a director of the American Bible Society, a trustee of the Solomon R. Guggenheim Foundation, the National Industrial Conference Board, and honorary president of the International Chamber of Commerce.

He was decorated by the governments of France, Italy, the Netherlands, and Sweden, and given the honorary degree of doctor of letters by Syracuse University, the University of Southern California, and Occidental College.

Clarence M. Brown, who had been on the vestry of St. Paul's Church, Chesnut Hill, Philadelphia, Pa., died at his home at Wyndmoor, a Philadelphia suburb, February 9. Mr. Brown was 89.

The Episcopal Church, its charities and institutions will benefit under the terms of Mr. Brown's will. He bequeathed \$100,000 to the Church Foundation of the diocese of Pennsylvania, to be added to the endowment fund for the episcopate. The Church Farm School for Boys, near Paoli, Pa., is to be given \$75,000, and Philadelphia Divinity School and Wellesley College will receive \$50,000 each. The Domestic and Foreign Missionary Society of the Episcopal Church will be given \$25,000 for use by the College of St. Just, near San Juan, Puerto Rico.

Mr. Brown was a retired board chairman of the Pittsburgh Plate Glass Co., a member of several of Philadelphia's leading clubs, and a director of a number of companies and banks. He was honorary chairman of the Fund for the Endowment of the Episcopate of the diocese of Pennsylvania, and in a quiet way a generous benefactor of the diocese.

He is survived by two sons and two daughters.



GO TO CHURCH DURING LENT

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. C. Higgins, dean; Rev. W. Egbert, c
1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Peter Wallace, c
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ST. FRANCIS OF ASSISI San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. Thomas A.
Bogard, M.A.; Rev. James E. Cavanaugh
Sun 8, 9:15 & 11; HC Wed 7, HD Thurs 9:15

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;
C Sat 5-6:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga;
Rev. Frederick A. Pope, Jr.; Rev. George R. Taylor
Sun 7, 8, 9:15, 11 and Daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Donald C. Stuart
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

HIALEAH, FLA.

EPIPHANY 1125 W. Okeechobee Rd. (U.S. #27)
Rev. George L. Gurney, r
Sun: 7:45, 9:15, 11 & Daily; C Sat 4:30-5, 7:30-8

Continued on next page

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Ch, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 15; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BIRMINGHAM, ALA.

ADVENT 20th St. at 6th Ave., North
Rev. John C. Turner, D.D.; Rev. J. Keith M. Lee
Sun 7:30, 11, 5; Wed 7:30, 11, 5; Daily 12:05-12:25

GO TO CHURCH DURING LENT

Continued from page 23

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

SARASOTA, FLA.

THE REDEEMER Cor. Gulf Stream & McAnsh Square
Sun: 7:30, 9, 11, 7; Wed, Thur, & HD 10; MP
daily 9; C Sat 7:30 & by appt

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun: H Eu 7:30, 9, 9:15, 11, MP 8:30, Ch S 9,
EP & B 5:30; Weekdays: H Eu 7, 10; also Wed
6:15; also Fri (Requiem) 7:30; MP 9:45, EP 5:30;
1st Fri: HH & B 8:15; Sat: C 4:30-5:30, 7:30-
8:30 & by appt

GLENCOE, ILL.

ST. ELISABETH'S 556 Vernon Avenue
Sun HC 8, 10, MP 9:45; HC Tues thru Sat 9, ex
Wed 7; HD 9; C Sat 4:30-5

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

OLD ST. PAUL'S Charles & Saratoga Sts.
Rev. F. W. Kates, r; Rev. D. C. Streett
Sun: HC 8, MP or HC 11, EP & Ser by Downtown
Rectors 4:30; Wkdays: HC 11 Tues & Thurs & HD;
Wed 7:30; Noonday Preaching Mon thru Fri 12:20-
12:50 by visiting preachers

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 7:30, 8:30, 9:20, (Family) 11 (Sol);
Ev & B 6; Daily: MP 7:10, 7:30, EP 6; Thurs 9:30;
Fri & HD 12; C Sat 12-1, 5-6, Sun 10:15

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;
Rev. R. T. Loring, Jr.
Sun 7:30, 9 (Sung), 11 Sol & Ser, EP 5:30; Daily 7
(Sat 9); EP 5:30; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

OLD MARINERS' CHURCH Civic Center
Rev. E. B. Usher, r; Rev. J. A. Pelham
Sun 7:30, 8:30, 10; Daily 12:10; Thurs 8; HD 8

KALAMAZOO, MICH.

ST. LUKE'S 247 W. Lovell Street
Rev. Charles E. Bennison, r; Rev. Karl J. Bohmer, c;
Rev. J. L. Davidson, d; E. Dorothy Asch, d. r. e.
Sun 8, 9, 11, 8; Wed 12 Noon; Thurs 7; Fri 7:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. Canon
J. C. Soutar
Sun 8, 11, and Daily

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

The Living Church

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

OMAHA, NEBR.

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10, 11:45, MP 9:30; Daily 7,
Thurs 10; C Sat 4:30-5:30 & by appt

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

GLEN COVE, L.I., N. Y.

ST. PAUL'S 28 Highland Rd.
Rev. Lauriston Castlemen, r
Sun 8, 9:15, 11; Thurs & HD 10

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,
4 EP (Spec. Music); Weekdays HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed & Fri 12:10; EP Daily 6. Church open daily
for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9 (Sung), 10; High Mass
11; B 8; Weekdays: Low Masses 7, 8, 9:30; Fri
12:10; C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30,
7-8, Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sung);
Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday
ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8,
12, Middy Ser 12:30, EP 5:15; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt



NEW YORK, N. Y. (Cont'd)

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeke, B.D.
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
10:15 Children's Service, 11 HC (1st & 3rd), MP
(2nd & 4th)

SCARSDALE, N. Y.

ST. JAMES THE LESS Church Lane & Crane Rd.
Rev. George F. Kempell, Jr.
Sun HC 7:30, 8:30, MP 11; HC Tues & Fri 7;
Wed & Thurs 9:30

UTICA, N. Y.

GRACE downtown Utica
Rev. Stanley P. Gasek, r; Rev. Lisle B. Caldwell, c
Sun HC 8, 9:15, HC or MP 11; Daily Lit 12; HC
Wed 7 & Fri 7:30; HD anno

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, Ev 5:30; Daily 7:45, 5:30; Wed,
Fri 7; Thurs, Sat 9:30; Fri 12:10; C Sat 12-1

LYNCHBURG, VA.

GOOD SHEPHERD 1401 Wise St.
Sun: 11, all races welcome at all services and into
fellowship of congregation and organizations.

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankingship, bishop; Very Rev.
E. P. Wroth, dean; Ven R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45, 8; Wed 7 HC; Thurs 9 HC

March 23, 1958